fore-mentioned, speaks clearly and positively concerning this plastic nature of the universe, as well as that of animals, in these words : —

pc Part. An. no. l. c. l. Te^vacirroie ij *fyaivtrai* yap w^Trep fv rote , , ... ^ , , t $

p. 474. OVTOJC cv auTOig rote *irpayimaaiv* aAA?? TIC a icai *atria roiavrri yv* Sr^Ojiiev, /caOaTrep TO Oep^uoV icai TO *ifoxpov* l/c TOV TTciVTOC* §io juaXXov a/cog TOT? ovpavov y6y€Vi|flr0ai UTTO TotcruTr/g aiTiag, a -yc-yove, ical €tvat Sid TIJV atTtav ^uaXXov, ^ Ta 2[wa ra *Ovrira'* TO yo icat capur/icvov TroXv juaXXov ^atv£T(it £v TOIQ ovpavioic» "npa^ to §e aXXoTe aXXa>c> KaJ cog CTV^S, Trcpt Ta OVTJTCI Xov* ot 8e TCJV juev 2(t){oi> £/cacrrov ^vcret ^alrtv «Ivat ovpdvov a?r6 TV^T/C Kcti TOV avTOjuaTOV TOIOVTOV *GIF* €v^a?ro *rvyys KOI* aVa^tac ov8' OTtovy ^oiverai"-- **It** seemeth, that as there is art in artificial things, so iu the things of nature there is another such like principle or cause, which we ourselves partake of; in the same manner as we do of heat and cold, from the universe. Wherefore, it is more probable, that the whole world was at first made by such a cause as this (if at least it were made) and that it is still conserved by the same, than that mortal animals should be so ; for there is much more of order and determinate regularity in the heavenly bodies than in ourselves ; but more of fortuitousness and inconstant irregularity among these mortal things.

Notwithstanding which, some there are, who, though they cannot but acknowledge, that the bodies of animals were all framed by an artificial nature, yet they will needs contend, that the system of the heavens sprung merely from fortune and chance; although there be not the least appearance of fortuitousness or temerity in it. — And then he sums up

all into this conclusion : m>cu <*j*>*av£fov*
on am *TI TOIOVTOV -o $n* /ecu